LEVEL ONE

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FEBRUARY 3, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

Race Relations Sunday, February 8

Harley J. Stucky—AGRICULTURAL CRISES AND MENNONITES

in this issue

ARTICLES

REASONS FOR REJOICING
By Floyd G. Bartel 67
THE CHURCH AND PEACETIME CONSCRIPTION 68
WHAT DOES THE LORD REQUIRE? 69
AGRICULTURAL CRISES AND MENNONITES
By Harley J. Stucky 70
ARE WE LOSING OUR WAY OF LIFE? 71
PILGRIMS FROM MEXICO 72

DEPARTMENTS

EDITORIALS 66
Mennonite Youth
A TIME FOR EVERYTHING
By Peter Kehler 73
BOOKS FOR DIGESTION 75
FILM REVIEW 76
OUR SCHOOLS 77
MCC NEWS AND NOTES 78
JOTTINGS 78
CONFERENCE NOTES 80

of things to come

Jan. 18-Feb. 11—Christian Ministry Emphasis
Feb. 8—Race Relations Sunday
Feb. 11—Ash Wednesday; Lent begins
Feb. 13—Universal Day of Prayer
Feb. 21-22—West. Dist. Men's Workshop, Buhler, Kan.
Feb. 22-Mar. 1—Brotherhood Week
March 8—Conference Sunday
March 17—West. Dist. Women's Meeting
May 7—Ascension Day
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

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editorials

RACE RELATIONS SUNDAY February 8 is designated Race Relations Sunday. Since there has been so much in the news the past year about segregation, desegregation, integration, and the tense school situation in many places, we will be more aware of the need of a special day to give serious consideration to the race problem.

In some ways the whole situation seems discouraging. The race issue has aroused intense emotional feelings and opened old animosities. Some think the solution has been set back many years by unwise procedure. Be that as it may, the fact remains that we believe segregation because of race is basically wrong and contrary to the will of God. If wrong, then it must finally give way to the right, for right must triumph.

The question might well be asked whether we are pursuing the best methods in overcoming this evil. Perhaps we have gone ahead too much in our own wisdom and not followed closely the guidance of God. But certainly as Christians we cannot condone what we feel is wrong and sinful.

Race Relations Sunday could well be used as a time of self-searching to see if we are free from prejudice and pride. Sermons could again call attention to the fact that God is no respecter of persons or of color of skin, and that all need His forgiving and cleansing power; all need to keep themselves in the love of God.

FEBRUARY 13—WORLD DAY OF PRAYER For more than seventy years, the first Friday in Lent has been observed by churches around the world as World Day of Prayer. This year Christians in 144 countries around the globe will unite in 60 languages and 1,000 dialects in raising their voices and lifting their hearts in prayer.

It seems unfortunate that two protestant groups have each selected a separate theme instead of holding to one united theme as was formerly observed around the world. However the greater number of observers will have the theme and service prepared by the Christian women of Egypt, most of them coming from the Coptic Church, one of the oldest of Christian groups. They have chosen the general theme "Lord, I Believe" (John 9:38), as a call to deeper experience of Christianity in their lives.

The minority group has selected "Let Your Light So Shine. . ." (Matt. 5:16) as their theme to emphasize Christian witnessing. Both themes are good and timely for our day. If we can say truly, "Lord, I believe," with a renewed faith in God, then there will be plenty of occasions to let our light shine.

Too often the special services held in churches seem attended almost exclusively by women and preachers. While women have been the main promoters of World Day of Prayer, certainly the men should also make it a special day to unite their hearts in prayer with others everywhere.

May God give us faith and light as we again enter the Lenten period.

From Philippians 1

Reasons For Rejoicing

Floyd G. Bartel, pastor
Mennonite Fellowship
Topeka, Kansas

FROM a man in prison comes a surprising letter. Instead of bringing the pleas of a discouraged prisoner, this letter overflows with the contagious joy of a dedicated missionary. What are his reasons for joy?

First is the consolation of deeply rewarding memories (v. 3-5). In times of great loneliness our memories may become our only company. Paul praises God for his memories of the friends at Philippi. One of the rewards of sincerity, integrity, and faithfulness in our Christian walk is the kind of memories we'll have in the future of our past experiences. Have you thought of today's experiences as tomorrow's memories?

Second, in spite of his prison chains, Paul has the continuing assurance of God's faithfulness. "I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ," he says (v. 6, RSV). He refused to lie in prison and worry about the church at Philippi, or about any of the other churches, for that matter. He knew better! He could communicate his concerns to God through prayer and then rest his case with God, who, he is sure, is completely faithful to bring to completion whichever of His purposes He pleases. What God begins, He also finishes.

In fact, Paul had discovered for himself that men have no more power to bring their salvation to completion than they have to begin the work of grace in their lives. The search for a sense of fulfillment or completion or satisfaction in life is practically a universal search. It runs deep in our yearnings, and we are driven from one unsatisfying panacea of the world to another. And our hopeless search goes on until we discover that God has long ago made the first move, accepting us and asking us simply to entrust ourselves to Him.

Third, while experience deepened his confidence in God's faithfulness, Paul also gained confidence in people. "I thank God . . . for your partnership in the gospel." "It is right for me to feel thus about you all, because I hold you in my heart. . . ." He has the warmest feelings of friendship and love for his readers.

But the great key to his joy is the fact that he has completely linked his own destiny with the destiny of the gospel. "I want you to know, brethren, that what has happened to me has really served to advance the gospel," (v. 12). Look just at the things that happened to Paul on his last trip away from Philippi! Thwarted in the purpose of his offering from the Gentile churches to Jerusalem; mobbed in Jerusalem; plotted against and unjustly imprisoned, a pawn in the chess game between two Roman governors and the Jews; shipwrecked, all but destitute; and now chained to a guard in his own hired dwelling; having hoped in vain for release the last four years. All this and more had befallen him because he had linked his own destiny with that of the gospel. And if the meaning of these experiences is to be understood, he says, they must be viewed in the light of God's purpose to advance his saving Word.

That's why Paul rejoiced in every opportunity he had to witness, even to the Praetorian Guard. It meant God was advancing the gospel to new hearts. That's why Paul could rejoice when he heard of the growing boldness of believers in Rome. If discouragement and fear were contagious, so was courage. By his own reaction to his present circumstances, Paul found himself in a more unique position than before to encourage or discourage the believers in the church outside of prison.

So grateful was Paul for the bold reaction of the believers in Rome to his imprisonment that no bitterness found room in his heart. The bitterness he might well have felt toward those who were using this opportunity to promote partisanship while Paul lay silenced in prison, was crowded out of his heart by joy. Nothing, it seems, could rob him of his inner peace and joy. He did not rejoice in false preaching, but he did rejoice in the growing certainty that the power of God to use the proclamation of the gospel was such that even men with mixed motives could not defeat the purpose of God to save one who heard Christ preached and received Him with repentant heart.

"Yes, I shall rejoice," he says . . . not once but "again I will say rejoice." This is not merely an attempt of a discouraged man to cheer himself up. There's no mistaking it —he has joy to spare!

He is riding the ground swell of God's victory in the gospel, and though the watery elements beneath him may curl and buckle and crash into a million flecks of foam, that assurance sweeping in from the fathomless sea of God's love will bear him in triumph to the golden strand. His is the joy of one to whom all things work together for good because his life has been completely identified with Christ.

"For me to live is Christ." He who knows the meaning of that has the best reasons for rejoicing.

The Church and Peacetime Conscription

THE Universal Military Training Service Act, authorizing the government to induct young men between 18½ and 26 years of age into the armed forces, is due to expire on June 30, 1959. Many denominations have passed resolutions in their annual conventions opposing conscription in peacetime and have specifically advocated the discontinuance of the Act as of July.

Some of the arguments for this point of view are well posed in the following statements.

The American Baptist Convention at its convention in Cincinnati, Ohio, in June, 1958, stated: "We believe that permanent universal military training constitutes a serious danger to democracy and a detrimeant to the moral well-being of youth. We believe it runs counter to the American ideal of religious and civil liberties. . . . We therefore reaffirm our opposition to permanent universal military training. In light of the fact that the present bill providing for selective service expires in 1959, we record our opposition to any attempt to replace it with legislation providing for universal military training. . . ."

At the International Convention of Christian Churches (Disciples of Christ) Assembly in St. Louis, Mo., in October 1958, the following resolution was passed:

"Whereas, the Universal Military Training Service Act will expire in July of 1959, and the Congress and American people must determine whether such a system of conscription should be continued; and

"Whereas, the Disciples of Christ have stated in previous International Convention Resolutions that they oppose conscription as a permanent feature of American life; and

"Whereas, the validity of the UMTSA concept has been thrown into doubt because in an era of nuclear weapons and intercontinental ballistic missiles many civilian and military authorities feel that large mass armies are useless and that only an ever-ready technically trained professional army meets the real needs of the nuclear age; and

"Whereas, conscription which may have outlived its usefulness even as a military concept, is also wrong in principle in a democratic society, and should be discontinued at the earliest possible moment;

"Therefore be it resolved that the International Convention of Christian Churches . . . urges the discontinuance of the Universal Military Training Service Act at its expiration date in July of 1959."

The Methodist Board of World Peace last year stated: "We reaffirm traditional Methodist opposition to any system of peacetime universal military training. We appeal to the United States to give bold leadership looking toward the universal abolition of peacetime conscription by or through the United Nations." At its meeting in Cincinnati in November this year the Methodist Council of Bishops suggested that consideration be given to allowing the present law to expire.

The General Assembly of the United Presbyterian Church in the U.S.A. in June, 1958, recommended to the members of its churches for study and action the 1955 statement of the Presbyterian Church of the U.S.A. on conscription: "While we recognize the necessity for military conscription in time of national emergency, we reaffirm the historic position of our Church in opposition to peacetime conscription and universal military training."

At the Fifth World Order Study Conference of the Department of International Council of Churches of Christ in Cleveland in November, 1958, the General Message adopted by the entire body contained this sentence, "We renew the plea made by the National Council of Churches for the abolition of Universal Military Training."

It is interesting to note that, although the Universal Military Training Service Act is due to expire, the Selective Service System as such will not be touched. The apparatus of draft boards and the registration and classifying of young men will continue as a permanent function of the National Selective Service branch of our government, as secure in its position as any other department.

But should the Act authorizing this Selective Service Board to *induct* draft age men into the armed forces be renewed this year or should it be allowed to expire? The question is one which all thinking and concerned Christians must face in the coming months. Several good analyses of the economic, moral, and social implications of the peacetime draft have appeared in recent months. Two which are recommended as background reading are: *End Peacetime Conscription in 1959,* Friends Committee on National Legislation, 104 C Street, N.E., Washington 2, D. C.; and *The Universal Military Obligation* by John Graham, single copies free from Fund for the Republic, 60 East 42nd Street, New York 17, N. Y.

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The prophet Micah speaks to race relations

What Does the Lord Require?

*Edwin T. Dahlberg**

MANY hundreds of years before Christ was born, there was a prophet whose name was Micah. He raised the question: "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" Micah's question calls for an immediate and vigorous answer in our time, particularly in the field of race relations.

The Supreme Court decree outlawing segregation in the public schools came like a burst of sunlight and hope to millions of people who had been denied justice and equality in education. Now clouds of fear and violence have rolled over the entire American scene. They darken our efforts toward integrated housing, education, recreation, industry, and religion. They threaten our integrity and our unity as a nation. They shadow the witness for Christ in the non-Christian world. Every racial incident, whether in Chicago, New York, Montgomery, or Little Rock, hits the headlines in every continent on the globe, embarrassing the churches, shaking the faith of newer Christians, and undermining the fundamental values of our society.

What is the trouble?

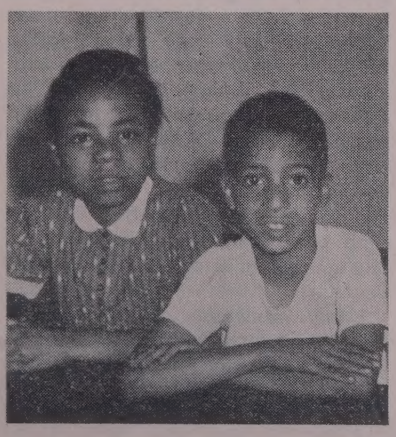
Too long we have acquiesced in a system which is riddled by prejudice and injustice. Our children come into the world without any sense of racial superiority or inferiority and without hatred. They become poisoned by practices of racial discrimination in our society. The acquired prejudices of many adults contribute to the difficulty. Thus prejudice in the heart and injustice in society reinforce and perpetuate each other. Rather than apportioning blame, we must accept responsibility as one nation under God to bring about justice and equality for all people.

Attempts to justify racial segregation and discrimination are often based upon false theology, wrong biology, and bad economics.

Many people bolster their ideas about white supremacy with the story in Genesis 9 where Noah cursed his son, Ham, for looking on Noah's nakedness during a drunken debauch. "A slave of slaves shall he be to his brothers," said Noah of Ham's son Canaan. There is not the slightest evidence that this incident had anything to do with the origins either of racial variation or human slavery. We should toss this erroneous interpretation back where it belongs, in the dark abyss of human ignorance. It was Noah, not God, who pronounced the curse. Noah's anger did not change the pigmentation of his grandson's skin.

There are those who contend that the blood of the white race is of a type superior to that of any other race. Biologically there is no evidence to support this contention. Also, the Christian religion refutes it. Man's value in God's sight is not determined by blood, but by the dignity and worth that God gave him in creation.

Segregation is bad economics. In the long run, any nation that tries to sustain a double racial system of education, transportation, and other public services, as well as racial discrimination in employment and housing, is doomed to lose out in our kind of a world. Our nation cannot afford this waste at a time when every human resource must be used effectively to assure the nation's future welfare and its participation in the creation of a better world. Racial brotherhood is good economics, in spite of temporary difficulties.



Experience has made it abundantly clear that where people associate freely without regard to race, there is ultimately a more wholesome community, a more responsible citizenship, and an enriched culture. The churches must take the lead in bringing this to pass. They must set their own houses in order. At the same time they must work to create a society which affords full opportunity in every aspect of life for all persons.

"What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" The teaching of the Bible is clear. God is no respecter of persons. He made man in His own image. There is in the Scriptures no distinction among white man, black man, red, yellow, or brown.

All of us have sinned and come short of the glory of God. Racial segregation is sin. If we are the servants of sin, we are slaves. If we have been redeemed through Christ and know the truth that makes us free, we are moved "to do justice and to love kindness." This is the good news of the gospel, whereby we may walk humbly with God and enter into His kingdom.

*Pres., National Council of Churches; formerly pres American Baptist Conv.

Agricultural Crises and Mennonites

*Portions of a Farm Study Conference paper by Harley J. Stucky**

OF THE Four Horsemen of the Apocalypse—war, famine, pestilence, and death—probably famine has been dreaded and feared the most. Why? Because there has never been a time in human history when all of the world's people have had enough to eat. "Famine has watched over man's shoulder each morning as he said his prayers, walked with him by day as he went about his work, and laid down with him at night." One historian notes more than 350 major famines, and famines are mentioned frequently in the Bible.

Here in America, the land of plenty, it is difficult to realize that hunger and want are man's daily companions in many parts of the world. "America," declares Stringfellow Barr, "is like a rich suburb surrounded almost entirely by slums." The contrast between our wealth and the poverty of others is portrayed by David L. Cohn: "In Persia I talked with a peasant who had seen a can of our dog food. He said that if he could get such a can once a week for his family, he would be happy."

But why should we in America be so favored in this eternal struggle for daily bread? Because of the vitality of our soil and its abundance, and the high production per farm worker. America owes her position as a great nation to her soil and its produce. Cities are possible only when farmers produce more than they can consume; in a primitive society where the demands of consumption outdo those of production, everyone has to grub for food to survive.

In mid-twentieth century, the United States had 1,905,000,000 acres, or nearly 9 and 1/3 acres per capita, of which 3 acres were crop land. One senses something of the happiness, prosperity, power, and vitality of Americans when we compare the above figure with the 1.17 acres of arable land per capita in France, .73 in India, .50 in China, and .21 in Japan. We are well fed people because we had virgin soil and the most acres per capita.

With the passage of time and the increase in our population, we may lose this advantage. We must guard our land resources and practice soil conservation, for soil erosion is more than dust and mud—it is loss of food.

The high production per farm worker came about through a technological revolution: farm mechanization, improved seed, fertilizer, use of hybrids, and so on. The American farmer is the manager or director of mechanical power and not its source; each farmer had 33 horsepower at his command in 1950 compared to 5.3 in 1920 and 1.6 in 1870. America's abundant food supply came about largely through mechanization.

When the Pilgrims tilled their small fields by hand at Plymouth Rock, their methods were little different from those of ancient Egypt, Greece, and Rome. A farmer in Pharaoh's time would have been at home in our great-grandfather's wheat fields because he could have picked up the grain cradle and gone to work with a familiar tool at a familiar job. Pictures in Egyptian tombs show grain being cut with sickles and carried away to be threshed by trampling oxen. Not much progress was made from that time to the era of the American covered wagon — and then within the space of a generation or two, crop production underwent greater changes than in the previous 5,000 years.

Early milestones in agricultural history might be charted as : (1) the domestication of plants and animals, (2) the invention of the wheel, and (3) the invention of the horse collar. To understand the importance of the third, we need to remember that all early tools were swung, pushed, or pulled by means of human muscle. It was not until 1,000 A.D. that farmers in Western Europe began to utilize horses.

Another agricultural milestone was the cluster of inventions that improved the plow in the period from the 1830's to the 1870's. The earlier wooden plows, and even the early cast iron plows, wouldn't scour and were hard to pull, and it was not until the 1830's that the steel mouldboard was born. The "steel" plow made possible the greatest conquest of all time—the conquest of America's prairies, rich valleys, and productive slopes, converting them into the world's greatest bread basket. Animal power needed for turning the soil was cut by approximately one third to one half. The wheeled sulky plows appeared at the close of the Civil War. As a result of these improvements in plowing, one generation of men, from 1870 to 1900, turned more land into farms than all their predecessors from 1607 to 1870. Farm activity accelerated, the farm population increased, and overproduction resulted.

Mennonites coming from Russia in the 1870's participated in the dramatic struggle of subduing the last great American frontier. Our people settled in the prairie provinces from Kansas to Canada, where in breaking the prairie sod they "plowed the dew under." Can you imagine the transition that occurred in areas now settled by Mennonites? McPherson County was almost uninhabited in 1863 with buffalo and elk still ranging over its prairies. In 1877 it was pronounced by the Secretary of the State Board of Agriculture as the best agricultural county of the state. As Mennonites we have participated in the great agricultural revolu-

*Assoc. prof. of History and Government, Bethel College, North Newton, Kan.

tion brought about by the advent of the "steel" plow, we have broken the prairie and built our communities and contributed to the accelerated agricultural activity that brought about overproduction.

Today, again, there is accelerated activity on America's farms. The rate of mechanization has taken a sudden sharp swing upward; the size of the farm is growing; there is specialization, fertilization, irrigation, hybrid seeds, and so on. It is a changing world and change is painful because it means a certain amount of dislocation and adjustment. The present surge of accelerated activity is of such dimensions, so large in its scope and far-reaching in its consequences that it is spoken of as the current "agricultural revolution." Within the last few years Midwestern farms have become totally mechanized.

Increased horsepower per farmer, larger machinery, possibilities of covering more acres, and the original cost of equipment all suggest that the small farm is no longer a profitable economic unit and that larger economic units are needed. From 1950 to 1954 the average size of farms throughout the United States increased from 205 to 243 acres.

As a result of these larger units farmers are being "squeezed out," and those that are, move to the cities. The number of farmers decreased more than twenty per cent from 1947 to 1954. The growth of these urban areas, made possible by farmers producing more than they can consume, is one of the most remarkable social phenomena of the twentieth century.

As Mennonites, we too are caught in the treadmill of technological change. Historically we have been farmers, our roots are anchored in the soil, our heritage has been rural, and our character traits have been rural—and now it appears that our communities are being undermined, that considerable numbers of our people are moving to the cities, that financial institutional support may be jeopardized, and that much of what we have called the "Mennonite way of life" is being threatened by rapidly changing conditions. For some the city job comes as a welcome relief to farm drudgery, but others are condemned by it to a sterile, humdrum existence, while still others are trying to salvage the farm by working in the city.

We must take inventory of present conditions and analyze their impact upon our communities and upon our faith, and then in the light of what we find, to rebuild and reinforce for Christ and His Kingdom's sake, the interests, institutions, and communities that will perpetuate the faith which we as Mennonites have found revealed in Christ Jesus, our Lord and Saviour.

Are We Losing Our Way of Life?

THE 1958 Farm Study Conference listed a number of findings which will interest all Mennonite churches, rural or urban. Concerning the agricultural revolution, the trend to larger and fewer farms, and the shift to the city, the conference noted that:

"Life is never static. Change is a universal phenomenon and as such is neither good nor bad.

"Mechanization necessitates an increase in the size of the farm unit for the sake of efficiency, except where there is specialization, irrigation, truck gardening, or some other renovating factor.

"Most Mennonite farmers could not be classified as small farmers, and most production occurs on the larger farms.

"Public officials and the press ought to tell the nation of the farmer's contribution rather than cry about overproduction."

Conference delegates felt that it was "an advantage to live on the farm, even with a part-time or full-time job off the farm." Noting that the farmer is tempted to get all he can out of his soil without rebuilding it, they agreed that "there is a need for soil and water conservation on good as well as poor land." Other conclusions: "There is a distinct difference between industry's and the farmer's ability to curtail production. . . . Working in both town and country is unsatisfactory because it usually results in poor farming, and the excessive time demands weaken home life and participation in church activities. . . . "Many farmers purchase luxuries and conveniences and then run short of money for necessities, which include land and equipment."

Does the farmer have any responsibility toward consumers at home and abroad? A message by W. W. Graber pointed out that "the consumption of farm products and the people who consume them, and to make sure that when commodities leave the farm and as they flow through the various channels of the market, that they are of the finest quality, should be faced by all Christian farmers. All too often farmers rely on legislative help, when they ought to unify and seek their own solution to the problems besetting them."

Observing the effects of all these trends on the Mennonite Church and community, conference delegates found that:

"The movement of our people from the country is not necessarily bad in itself, however many Mennonites moving to the city are lost to the Mennonite church.

"In view of this urban trend, the country church is called upon to do a more effective job of implanting our Mennonite faith prior to migration to the city. People moving to the city ought to be prepared for the change.

"The home will have to assume more responsibility in furthering

our Mennonite heritage.

"Industry needs to be brought into the local community.

"We need to help young people get started on the farm through mutual aid.

"The virtual monopoly that the rural church had as an institution a generation ago has given way, and it must now share its prestige and time with competing organizations, such as the school, Boy Scouts, 4-H, and so on."

What should be the church's concern in this area? "As a Conference we are disturbed because we have noted how economics molds our lives and our communities. We need to emphasize that faith and not economics should determine our lives.

"We are concerned about the growth of extensive rather than intensive farming. Perhaps specialization, irrigation, and more intensive farming could cut down the number of acres needed per family and hence allow more people to remain in rural communities. The church must help its young people find vocational opportunities, but how can it help them start farming? Should the churches organize to buy land and equipment for young people, or perhaps, should church members dispose of their real estate holdings through the church rather than upon the open market?"

Those attending the conference felt that *"we must conserve the Mennonite faith and fellowship both in the country and in the city."* On the one hand, it is possible that farming tends to produce desirable character traits and spiritual qualities through dependence on God and nature and many hours of hard work. On the other, it is possible to possess a deep religious faith and a determined evangelism in the city.

"In view of the rural to urban migration, we ought to start a fellowship whenever ten families gather. We can continue to promote our faith through various fellowship circles. The rural community must not let the city seize the initiative or sit idly in the midst of change, but *should energetically plan* and actively struggle to forge destiny in its terms. Too often our problems are a result of drifting rather than careful planning. Our drifting is all too apparent in unplanned urban migrations, poor care of the soil, and lackadaisical stewardship."

To secure a copy of the papers given at the Farm Study Conference, write to: Board of Christian Service, 722 Main, Newton, Kansas. The price is fifty cents. Consider a study and discussion of these papers for your church in 1959.

Pilgrims From Mexico

A YEAR ago last September approximately twenty-eight families immigrated to Canada from Mexico. Although their motives for leaving are difficult to determine, the overcrowding of Mennonite settlements in Mexico, general restlessness and the urge to strike out for something new were contributing factors. At Matheson, in northern Ontario, they found land available for purchase or rent; here they decided to settle down.

The winter was long and severe. They had insufficient food and clothing to see them through. Non-Mennonite residents in the immediate neighborhood, seeing their need, gave quick and generous assistance, but this was only a temporary solution. Continued and more extensive help was needed, so the Canadian churches, through the channels of MCC Waterloo, organized a relief program, distributed supplies and sent in a full-time worker, Dave Schellenberg (Gnadenthal, Manitoba) to supervise the project.

Last spring shipments of donated grain, especially oats, enabled the Matheson farmers to seed their fields. A fair-sized crop might have put them on their feet but heavy rains ruled out such a possibility. Not more than twenty-five per cent of the crops could be harvested. As these families face their second winter in Canada—crop failure, overdue payments, children to feed and clothe—the future looks very bleak and unpromising.

On October 29, Harvey Taves, Associate Director of MCC at Waterloo, Pastor I. G. Krahn of Kane, Man., and Pastor Henry H. Epp of the United Mennonite Church in Waterloo drove to Matheson for a three-day visit, to size up the situation and determine what should be done to assist these people in the future, particularly this winter. They found the farmers in low spirits but not completely discouraged. Though they agreed that the winter would be difficult, there was not much talk of individuals leaving. Outside earning opportunities such as road work, sugar beet and tobacco harvests have enabled most of the people at least to pay their grocery debts.

H. Taves and I. Krahn talk to Matheson farmer.

However, Harvey Taves reports that they will definitely need assistance during the winter season. Although MCC has not yet decided how this can be given most effectively, consultation between MCC Waterloo and various interested Mennonite groups who have helped these people in the past should throw light on the subject.

More than food and clothing, these people lack adequate educational and spiritual care. At present they are operating a private school in the German language, taught by one of their own men whom they support privately. There is no resident minister in the group, but the Old Colony Mennonite church in Manitoba is trying to assist them along spiritual lines.—MCC

Time for Everything

by Peter Kehler

GERRY'S heart beat with excitement. Tonight Ken was coming back from college. As she sat in front of the mirror putting the last curls in place she thought, "I wonder what he will say tonight." She hadn't seen Ken since the Christmas holidays and it seemed to her that he had wanted to tell her something then, but somehow he hadn't said it. "Wouldn't it be wonderful to have a June wedding!" she mused. Now that Ken had graduated from college he would be ready to settle down.

Confident that she looked her best, she went to a window to watch for him. She thought of the fine times they would be having in summer. No longer would she have to go to the Young People's Fellowship by herself. And retreat—how she was looking forward to being at retreat with Ken!

The minutes seemed to drag by as she waited for a sign of Ken's car. He had written that he would arrive shortly before eight—if the car held together.

Before she realized it, her mind was again occupied with thoughts of a wedding, quitting her job, and starting homemaking. She would continue teaching her Sunday school class and no doubt Ken, too, would be asked to teach. What fun they would have working together!

The slam of a car door made Gerry jump to her feet. That must be Ken. How handsome he was, coming up the walk! But he seemed so much older, she thought. Then without waiting any longer she ran to meet him.

As they were sitting on the bench under the maple tree in the front lawn, Gerry marveled at the change that had taken place in Ken. Somehow Ken seemed different. Not that he wasn't cheerful or talkative, but the things he said seemed to be born out of conviction.

"Gerry," said Ken, "there is something I have to tell you tonight, but I don't know how to say it."

Gerry's heart began to skip. Were her dreams about to come true? How she had prayed that God would direct her to the right man, and now it seemed almost too good to be true.

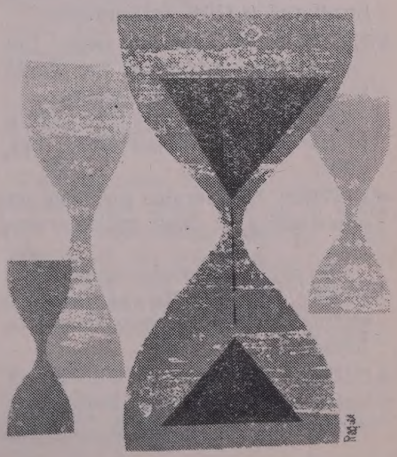
"Gerry," Ken began again, "I want you to know that I think you are wonderful, waiting for me while I finished college."

It was hard for Ken to continue, Gerry could see that, but what was he trying to say? This was hardly the way she had thought of a proposal.

"Gerry," Ken's voice was more confident now, "at college my spiritual life counselor spoke to me about Voluntary Service. He told me that there was a real need for fellows to serve in our Summer Service projects. It was a real struggle, Gerry, but I finally decided that if I am going to speak to others about consecration, I should perhaps start with myself. I'm leaving for my assignment next week and I won't be back until the middle of August. I know it's going to cost us something, but I feel this is what God wants me to do."

Gerry was too stunned for a moment to answer. All her dreams of a June wedding were shattered. When she started to speak, she marveled at the calmness of her voice as she heard herself saying, "Ken, as soon as I saw you coming up the walk tonight, I knew that something had happened to you. If you feel that this is what God would have you do, I do not wish to stand in your way—and I'll be waiting for you when you come back."

That night two people knelt and prayed, "Dear God, thank you for leading me to a person dedicated to you. Amen."



Training German Youth Leaders

by Oskar Wedel

Once a year, usually on Pentecost, twenty-five to thirty-five representatives of all youth circles in North Germany meet for two or three days to discuss central themes of the Christian life, to share with each other the good and weak results in their youth work at home, and to get to know each other better. In recent years this group has come to include representatives from all over Germany.

At our last retreat at Pentecost, 1958, we appreciated very much the presence of Peter J. Dyck and David Schroeder, who served as our special speakers. They told us much of their Christian experience. Besides them, we had two young people to help in the leading of discussions.

At our retreats we usually have six to eight sessions. The topics for last year's meetings dealt with the role of education in a youth circle, basic equipments for a youth leader, future ideas on how to continue the work, and proposals for the work.

Probably the greatest values at these retreats is the meeting of other concerned people and the strength and encouragement received for our continued work with young people.

Alternatives for alternative service

Witness. . . or Worse

- EITHER 1-W service provides opportunity for building Christian character. . .

  OR it will merely be a way of putting in the required two years of alternative service.
- EITHER the church witnesses through the 1-W demonstration of love in action, which demands consistent conduct. . .

  OR young men, acknowledging responsibility only to the government for their term of service, feel little necessity for upholding church standards and home church ties.
- EITHER 1-W service helps the church to develop a concern and conscience for city missions. . .

  OR city mission needs remain unrelated to 1-W assignments.
- EITHER 1-W service helps the church demonstrate to the world its rejection of materialism. . .

  OR jobs are selected according to the financial opportunity they offer.
- EITHER 1-W service provides an opportunity to deny self-interests . . .

  OR personal considerations will receive top priority—as men insisting on assignments close to home.
- EITHER 1-W service will be an opportunity to demonstrate nonconformity to the world. . .

  OR it will result in the acceptance of worldly standards and practices, such as smoking and drinking.
- EITHER 1-W service will develop in Christian young men a concern for the unsaved. . .

  OR they may become so self-centered that they will be blind to the spiritual needs of others.
- EITHER the earning power of our present 1-W program can become the backbone of our present mission program. . .

  OR inexperienced and undirected cash in the pockets of 1-W's will continue to result in the financing and stimulating of unchristian activities.
- EITHER 1-W men will tell others about their peace convictions. . .

  OR they will serve two years with few people finding out that they are conscientious objectors.
- EITHER 1-W men will strengthen the church peace position in their home congregations. . .

  OR predraft-age men will find it increasingly difficult to see the significance of the CO position.

National Park Ministry

Millions of visitors each year enjoy the great natural wonders in our country's national parks. Besides finding relaxation and inspiration in these places of natural wonder, they can find Christian worship and fellowship waiting for them.

This is because a Christian ministry in the national parks is sponsored by the Department of Evangelism of the National Council of Churches of Christ. Each summer more than 140 seminary and college students make this work possible. In some of the parks there are year-round interns or resident ministers, such as at Zion National Park in Utah and at Death Valley National Monument in California. The largest summer programs are conducted at Glacier National Park in Montana, Yellowstone National Park in Wyoming, and at Yosemite National Park in California. Besides this recruits are needed — couples and single students for the other national parks in the Western States, Alaska, and the Virgin Islands.

Students interested in working in this summer program should apply to: A Christian Ministry in the National Parks, Rm. 96, 257 Fourth Avenue, New York 10, New York.

Books For Digestion

ONCE a gentleman named Francis Bacon said that some books are to be tasted, others to be swallowed, and some few to be chewed and digested. Here are some that we'd recommend for the third process.

FOR TEENAGERS ONLY by Frank Howard Richardson, Tupper and Love, $2.95.

For Teenagers Only is in my estimation an ideal book for every teen-ager to have. It is written especially for him and leaves nothing unsaid concerning those problems of dating, love, and marriage which grow increasingly more important to him.

This book does not lecture. It is written in the form of a novel. The questions that young people ask as they consider early marriage are written in such a way that your own mind asks the questions of yourself without letting you lose interest in the story.

To the teenager, his body and mind are maturing so rapidly that it is most difficult for him to understand the mystery of it all. There are many questions that he feels ashamed, afraid, or embarrassed to ask of older people, but if he could find a truthful answer in some way, he would be most grateful and relieved. Frank Richardson has written in simple language the answers to some of these. Though he deals first with physical attractions, he does not leave mental and spiritual experiences unexplained.

—Loella Eby

PREACHER MIKE by Elaine Rice Chabut. 226 *pp., Citadel Press,* $4.00.

In this life story of Merton S. Rice, his daughter says she and her brothers and sister thought he was the funniest person they had ever known. They were proud to display him to their friends. He loved to tease his children and brag about his hunting and fishing exploits. But he despised a lie or even a suggestion of a falsehood.

He graduated from Baker University (Baldwin, Kan.). After enrolling in Michigan University Law School, he dropped out because he had a call to preach. At the time of his death in 1943 he was preaching in Detroit at the Metropolitan Methodist Church, which he had built up into one of the largest churches of his denomination. He was fortunate in finding the right kind of rich people to finance his education, philanthropic projects, and church building programs.

Preacher Mike was concerned about getting the gospel to as many people as possible. He maintained that the blood of Jesus Christ was not poured out merely to make a way of escape for a favored few. He said he wanted to make the world a better place and titled himself "a discontented optimist."

Merton Stacher Rice did not like his first two names and was happy when people called him Mike. The book has many intimate details which only a daughter could include.

—Harold Peters

ART ALWAYS CHANGES by Ray Bethers. 96 *pp., Hastings House,* $3.95.

People deal with modern painting in various ways. Many ignore it. Some are hostile. A few take honest steps toward understanding and appreciation. This book has much to contribute to the honest inquirer. The author writes with exceptional clarity and treats a complex subject simply without oversimplifying. His stated purpose is to remove some of the strangeness of contemporary painting through tracing its origins and growth. The title does not suggest that painting is getting progressively better but rather that painting changes to meet changing needs.

Mr. Bethers employs a unique method to achieve his purpose. He takes one theme, his apartment stove, and paints many versions of this theme. Each version illustrates a particular attitude, style or period. Thus, he effectively shows how one phase of painting derives from another and how no phase can ever be the final answer.

Art always changes, yet art will never cease to express religious experience. Our sensitivity to this fact will depend upon our ability to understand contemporary art forms. This book will help our understanding.

—Bob Regier

DOLLARS FOR YOU by Adrian A. Paradis. 170 *pp., David McKay Co., Inc.,* $3.00.

I believe this book should be in every church library and young men encouraged to read it. There are some jobs suggested in it that we as Christians would not recommend for our young people, but the underlying principles stressed in this book are good for anyone to learn and apply.

It is written in a way that is interesting and helpful. Our own boy, in the sixth grade, picked it up and read most of it. He felt he learned much from it, and the next day he went out to apply for a job in a jewelry store. This book would be a good one for a high school library or a vocational guidance class.

The book has four main divisions: Suggestions for the Young Businessman, Working for Others, Selling, and A Business of Your Own. Each division deals simply with the subject and points out basic problems. It is all on a boy's level and is simply but forcibly done.

I was favorably impressed with the book and would recommend it for use with young people and counselors of young people.

—Elbert Koontz

LOOK BEYOND THE VALLEY. C. DeRuischer. 215 *pp., Zondervan Publishing House,* $2.50.

Ralph Bertchold had the misfortune of falling in love with the wrong girl—a girl who loved his brother. To escape a difficult situation meant leaving his beloved farm home and going to the city. Only through faith in God and the satisfaction of bringing others in the city to God was Ralph finally able to find peace and happiness himself.

Unfortunately the author does not present this good plot in a style that is fascinating reading. The interest of the reader may tend to waver over the long speeches and lengthy descriptive passages.

—Florence Leigh Waltner

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

film review

THE MEANING OF LENT. Color filmstrip with 33 ⅓ *record,* 12 *min. Purchase cost,* $10. *Produced by Society for Visual Education. Can be secured through Mennonite Bookstores.*

This filmstrip portrays the background of the observance of Lent by the church throughout history. Its major purpose, however, is to depict ways in which the protestant church can make Lent meaningful even though protestants as a whole do not stress Lent in the same way as does the Catholic Church. The filmstrip conveys a message and suggests ways in which individuals and churches can make Lent of more significance.

This filmstrip would be useful for groups from the junior high age on up. It would be a good instrument to start a discussion on the meaning and observance of Lent in youth groups as well as adult study groups of various kinds.

HE LIVES. 16*mm. sound, black and white or color,* 30 *min. Produced by the Lutheran Church (Missouri Synod),* 1957. *Available from Religious Film Libraries,* 220 *W. Monroe, Chicago* 6, *Ill. Rental during Lent*: $22.50, *color;* $13.50, *black and white;* $15.00 *color;* $9 *black and white, the remainder of the time.*

This film tells the story of the Foster family. The father is very close to his two sons. A short time before Easter the father is taking the two boys and one of their friends on a short camping trip. On the way one of his boys is killed in an automobile accident.

The major part of the film deals with the reaction of the father to the death of his son. He becomes morbid and reacts unfavorably to the message of the approaching Easter season. The minister discusses the issue with the father but it seems that the father is not able to find a victorious faith in this experience. As the father looks at the choir robe his son would have worn had he still been alive, he goes to church on Easter morning. It is in the worship service that he rediscovers his faith.

The committee felt that the picture was effectively done. It would serve as an inspirational film for the total congregation. The film could also be used by adult groups at any season of the year to deal with the issues raised.

MEET BILL HAYDEN: DIRECTOR OF CHRISTIAN EDUCATION. Color filmstrip with 33⅓ *record,* 35 *min. Purchase cost,* $12. *Can be secured from Directors' Section, National Council of Churches, % Frank Bear Film Productions, Inc.,* 3426 *Bay Front Place, Baldwin, N. Y. Can be secured for use from Bluffton College.*

This filmstrip portrays the calling of a director of Christian education by a local church. It follows the work of this director over a period of five years. The church built a new educational wing during this period. The filmstrip shows the church at work in its total task of Christian education including its aims, programs, etc.

This filmstrip is well done. The committee felt that there were a few technical weaknesses in photography, yet the photography is good as a whole. The sound also seemed to be a little muffled at spots but the message of the film was communicated.

This filmstrip is one which can have many uses. It can be used with a high school youth group that is studying vocations; by a church as it faces a decision whether it should secure a director of Christian education; by a board of Christian education in a local church as it considers its total task; by Sunday school teachers and administrators as they study new needs and methods; by groups of parents as they view the total program of Christian education; and by a church that is considering a building program for Christian education.

HOME AGAIN, black and white or color, 16*mm., sound* 35 *min. Producer: Mental Health Board. Available from Leo Dratfield,* 267 *West* 25*th Street, New York* 1, *N. Y. Rental: black and white,* $7.00.

The mother of three children, hospitalized with a heart attack, worries about her family. The hospital directs the father to the Homemaker's Service, which provides a lady to work in the home. Eventually the mother is able to return to her family, but her recovery is slow until she is helped to realize that she is needed by her family even though she is not physically strong.

Home Again ably interprets the family problems that come in times of sickness, both to the one who is ill and to other members of the family. The film's emphasis is on the mental adjustment necessary to solve some of these problems. While the story is not presented in terms of Christian values, the treatment of it is acceptable, though the references to a church dance will be objectionable to some denominations. The picture could be used by churchwomen's service groups to study ways of helping families in need.

CAMPUS PARISH. 16*mm. film,* 28 *min., color. Produced by the Division of Educational Institutions, Methodist Church,* 1958. *Available from the Methodist Publishing House. Rental: offering.*

Professor Harold Kent has an offer from a research foundation at three times his salary as head of the physics department at Epworth College. It is an offer of greater prestige as well as more money, which his family needs. But he *likes* teaching and feels it is a life commitment. The gap between faculty and industrial salaries is emphasized throughout. Roger Harlow, an excellent science student, is encouraged by Professor Kent not to neglect human relations, even though Roger's first attempts to work with people are awkward and unsuccessful.

Les Neubert, alumnus and newly elected trustee, is a successful engineer and strong churchman. He speaks at chapel, meets with the trustees, and determines to see that his home church supports its college more strongly. The film is introduced with a two-minute prologue by two bishops of the Methodist Church speaking in behalf of Methodist church colleges.

While produced by the Methodist Church, aside from the prologue the film makes no mention of this particular denomination. This film is highly recommended for use with senior highs and up to discuss the challenges of teaching in a church college as well as the problems of the church school. It will also motivate for support of church colleges.

our schools

ALICE IN WONDERLAND

Alice in Wonderland, a children's theater production adapted from Lewis Carroll's familiar story, will be presented by the Bethel College department of speech and drama Feb. 6 at 7:30 in Memorial Hall, North Newton, Kan.

The lead character of Alice will be played by Rita Ediger, and the White Rabbit will be played by Ken Lohrentz. Other characters and the students playing their parts are: Cat, Carol Zerger; Margaret, Elaine Schmidt; Duchess, Esther Schmidt,; Queen, Bonnie Schroeder; King, Robert Loewen; Knave, Allen Pauls; Hatter, Maynard Janzen; Hare, Marilyn Schrag; Gryphon, Ron Friesen; Mock Turtle, Arlyce Peters; Dormouse, Phyllis Sawatzky.

ANNUAL FOLK FESTIVAL

Plans are proceeding for the presentation of the annual Mennonite Folk Festival scheduled for March 6-7. The program this year will include afternoon activities demonstrating various pioneer handicrafts and customs which have now almost disappeared. As in past years, the evening programs will again feature dialect dramatic presentations.

SUMMER COURSES

The following courses will be offered by Associated Mennonite Biblical Seminaries for the summer session of 1959:

First term, June to July 3: Pastoral Counseling, Missionary Methods, Missionary Linguistics, Contemporary Theology, Doctrine of Scripture, Teachings of Jesus, and Beginning Greek.

Second Term, July 6 to 24: Non-Christian Religions, Missionary Anthropology, Use of the Bible in Preaching, Minor Prophets, Ephesians, Philosophy of Christian Education, and Beginning Greek (cont.).

These courses are available for credit for those who qualify. It is possible to take a maximum of three credit hours per term. Two-credit hour courses meet two hours per day, five days per week; one-credit hour courses meet one hour per day, five days per week. Some noncredit courses will also be available for Women in Church Vocations.

NONRESISTANCE

Elmer Neufeld, associate secretary of the National Service Board for Religious Objectors, spoke to Bluffton College students during chapel on Jan. 20 and 21. He explained the reason for the nonresistance program and its practical applications. Mr. Neufeld is a member of Woodlawn Church, Chicago, and was a member of a group which toured the South.

STUDENT RECITAL

Nine Bluffton College music students participated in a general student recital on Jan. 21 in Ramseyer Chapel. Vocalists participating were Elizabeth Clemens, soprano; Paul Krouskop, bass; Doris Liechty, soprano; James Miller, tenor; Marilyn Shelly, alto. Organ soloists were Doris Liechty and Nancy Wismer. Saundra Berry and Sue Montgomery presented piano solos. This was the first of several student recitals to be held throughout the school year.

SPRING TOUR

The Bluffton College A Cappella Choir presented its first full-length concert Jan. 25 in the First Mennonite Church, Bluffton, under the direction of Professor Earl Lehman. The spring tour will be made Mar. 17-30 throughout eastern Ohio and Pennsylvania.

STUDENTS ATTEND OPENING

The meetings of the Council of Boards held at Canadian Mennonite Bible College during the first days of the week brought many fathers, friends, and church leaders into our midst. We as a student body were invited to the official opening of the meetings. J. J. Thiessen, in summarizing Conference activities, gave the honor to Him who is the Head of the Church. The theme of the conference was taken from Revelation 2:2: "I know your works." A short prayer meeting followed the message. We are thankful for the insight into Conference life that these days afforded us.

CHAPEL THOUGHTS

Visiting speakers who share their thoughts and experiences with us in chapel help to make the Freeman Junior College morning services an important part of the day. Olin Krehbiel, pastor of the Salem-Zion Church, spoke Jan. 12 on the meaning of revival. He called revival a religious awakening which brings us closer to God. To have a revival, we need first of all to look at ourselves, to recognize our needs and our shortcomings, and to acknowledge them. In the second place it means returning to God, calling to Him in prayer and listening to Him. The final step is to forsake sin and let His Spirit live in us. The results of such a revival, he stated, is a pardon from sin and a changed life in which good replaces evil.

LaVern Graber, recently returned from two years' Pax service in Paraguay, spoke of his work there and told what the experience meant to him. It had, he said, deepened his perspective and widened his appreciation of other people's way of life. It is a service and a witness for others, but it is also a service that leads to a better self. He encouraged students who could qualify to enter Pax service, urging them to give it serious thought, to pray about it, and to serve voluntarily and willingly.

mutual aid placement

CORRECTION

Notice No. 258 printed in *The Mennonite* issues of January 13 and 20 was in error and is herewith retracted. Placement Service wishes to apologize for its appearance.

into the beyond

KURT P. WIEBE was born June 15, 1883, in West Prussia, Germany, and passed away Dec. 14, 1958. He was a member of the First Mennonite Church, Beatrice, Neb.

MRS. MARGARET CLAASSEN, neé Goossen, was born June 4, 1886, and passed to her eternal reward January 2, 1959. She was a member of the First Mennonite Church of Beatrice, Neb.

MRS. MOLLY ALBRECHT of Alsen, North Dakota, and member of the Swiss Mennonite Church of Alsen, was born August 22, 1899, in Russia, and died January 6, 1959, at Langdon, North Dakota.

MCC news and notes

APPOINTMENTS

The appointment of two brethren to positions of major responsibility was announced at MCC Annual Meeting Jan. 17. Elmer Neufeld, who is presently doing graduate work at the University of Chicago, will assume the duties of Executive Secretary of the Peace Section at Akron, Sept. 1. He replaces Jesse Yoder, who has been serving as Acting Executive Secretary on a half-time basis since Sept. 1, 1958. Clarence Hiebert, pastor of the Mennonite Brethren Church at Enid, Okla., has been appointed Pax pastor in Europe. This post has been vacant since last July when the Noah Goods returned. The Hieberts will be leaving for Germany in July.

TO VISIT HAITI

C. N. Hostetter, MCC chairman and Executive Committee member, will visit the Haiti VS units in early February. He plans to vacation in Florida and from there will continue to Haiti, a little country in the Caribbean, less than 800 miles southeast of Miami. The purpose of his one-week visit is to become acquainted with the MCC-VS program —the medical unit at Hospital Albert Schweitzer and the agricultural project at Petit-Goave—and to evaluate the contribution MCC has been able to make thus far.

RELIEF LEADERS MEET WITH BENSON

Leaders of major religious and secular overseas relief organizations representing the American Council of Voluntary Agencies met with U. S. Secretary of Agriculture Ezra Taft Benson on Jan. 20 in his office in Washington, D. C., to review current aspects of U. S. surplus food distribution programs to needy people abroad.

J. N. Byler, director of the MCC Relief Section and a vice-chairman of the American Council, represented MCC at the meeting. He reports that Mr. Benson was a very friendly and courteous host. Representatives thanked him for his co-operation in making government surplus food available, reported briefly on how it was being distributed by their respective agencies, and expressed the hope that additional kinds might be available in the future.

Surplus foods, limited mostly to milk powder, wheat flour and cornmeal, are being distributed in more than fifty countries abroad, representing in excess of fifty million persons utilizing about a billion and a half pounds yearly. The agencies hope that some high protein foods such as cottonseed oil and soybeans will become available to help balance rations that are too low in protein content.

Other organizations represented at the conference with Mr. Benson included Church World Service, Catholic Relief Services, American Jewish Joint Distribution Committee, Lutheran World Relief, and American Friends Service Committee.

OLD BELIEVERS VISITED

PARAGUAY — From Sao Paulo, Brazil, Abram Dick reports that while visiting the Mennonite colonies in Parana, he was also able to go to Santo Cruz, where the Russian colony of Old Believers is situated. This group left Russia in 1919 and settled in China, was uprooted once more as a result of communist oppression, and emigrated to Brazil in May, 1958, with the assistance of the World Council of Churches.

Brother Dick reports that 77 families are living in three villages in small frame houses which are still under construction. They have bought three used tractors and the government has loaned them two others. They are working the soil and gradually investing in cattle, pigs, and poultry. Some Mennonites have donated cows and little pigs to the neediest families. They have also offered work opportunities to Old Believers and paid them good wages.

So far the colony has no school and no building for church services. The nearest town is fifteen miles away. Conditions are poor but the people are clean and look healthy. Their religion is very strict. When they come to Witmarsum to work for Mennonite farmers they bring their own dishes because they regard Mennonite utensils as unclean. When they go out to work they go in groups. Despite pioneer hardships, they are very thankful to be able to begin life anew in Brazil.

audio visual library

PEACE FILM AVAILABLE

The 24-minute color film *Alternatives*, which aims to acquaint the general public with the provisions for COs in the present draft law, is now available. Through the medium of art work and live action shots, the film depicts the work conscientious objectors are doing as their alternative to military service. It is hoped that the film will make a vital contribution to the promotion of world peace. Because MCC has subsidized the film, it will be available to MCC constituencies for a service charge of $3 rather than the regular fee of $7.50. It may be ordered from the Audio Visual Library, Mennonite Publication Office, 720 Main, Newton, Kan.

jottings

CHURCH INCORPORATED

FAITH CHURCH, NEWTON, KAN.: During the first week of Jan. our church held a series of meetings with Homer Sperling speaking on "Faith." The Faith Mission Circle recently adopted its constitution and had election of officers for 1959. The young people have organized a Youth Fellowship which meets the third Sunday of each month. Our Christian Endeavor Society also organized and met the first time on New Year's Eve. Regular meetings will be held the first Sunday of each month. On Christmas Eve the S. S. classes gave their program. The choir Christmas program was given Dec. 14 under the direction of Jerry Dyck. The Bethel Chorale group gave a program in our church recently, followed by a social hour. Our church was incorporated Dec. 4, 1958, and since then our Building Committee has met a number of times with the architects. They plan to meet again with us to show tentative drawings of our proposed building. Our Finance Committee has been working on ways of raising money for our Building Fund. They have also made a down payment on the lot chosen for a building site. The annual congregational meeting was held on New Year's Day. It was decided to adopt the 100% plan for *The Mennonite*.—Mildred Schroeder, corr.

SPECIAL SERVICES

WOODLAND CHURCH, WARROAD, MINN.: Thanksgiving Day we had forenoon services and in the eve-

ning the Ladies' Aid gave a program. Bro. Foster of Roosevelt was our guest speaker. The offering was sent to: Sam Fasts of Ponemah, Minn., to help buy a bus to haul Indian children to Bible school; to missionary Leslie Dicks at Haiti; and to the World Vision for orphanage.—Corr.

PULPIT EXCHANGE

BUTTERFIELD CHURCH, BUTTERFIELD, MINN.: Pastor Peter Tschetter and a group of other men helped missionary Sam Fast cut wood at Ponemah in northern Minn. on Dec. 29. Our motto for the coming year is Ps. 73:24. Jan. 4, Youth for Christ director Mel Johnson spoke on revival in terms of purpose, plan, product, and promise. Our young people and the youth of the North Church jointly sponsored a showing of the film *Going Steady* Jan. 10. Thirteen ministers participated in the third annual pulpit exchange on Jan. 11, with the theme "The Church and the Great Commission." H. Albert Larson, pastor of the Bethlehem Lutheran Church of Darfur, stressed Christian responsibility.—Willis Linscheid, corr.

ALBRECHT FUNERAL

SWISS CHURCH, ALSEN, N. D.: Mrs. Molly Albrecht passed away at the Langdon Hospital Jan. 6. Funeral services were held Jan. 9. David John was born to Mr. and Mrs. Melvin Klein Jan. 6. Our Mission Society was held Jan. 8, with Mrs. Henry Loewen as hostess. Jan. 4 the Lord's Supper was observed during the morning services.—Corr.

PREPARING FOR 1959

TIEFENGRUND CHURCH, LAIRD, SASK.: An enjoyable program given by the S. S. on Christmas Eve, as well as services on the 25th and 26th, climaxed the commemoration of the birth of the Christ Child. The turn of the year brought retrospection, encouragement, statistics, and resolutions. Prayer meetings were held Dec. 28-30 in preparation for the new year. Papers were prepared and read by twelve church members on the theme of the Church, its Head, members, leader, directive, service, and mission. Dec. 31 a C. E. program was held, A. E. Regier speaking on the theme "Trust in God" (Ps. 90:1, 2). Jan. 4, J. R. Friesen, opening the service, gave a brief but inspiring message based on 2 Cor. 13:14. Following this, L. W. Schnell, speaking first to the children, envisioned "The Larger Circle" of outgoing Christian love, both as the message of the Bible and as an incentive for further distribution of the Bible to all peoples and races. The annual Brotherhood meeting decided to conclude the building project with additional S. S. rooms. Set in prospect were the ordination of the two ministerial candidates and the election of a deacon in view of the passing in Dec. of J. C. Klaassen, who had served us in that capacity for fifteen years.—Corr.

MRS. THIESSEN REPORTS ON BETHESDA HOSPITAL

BETHEL CHURCH, PEKIN, ILL.: We rejoice that our parsonage debt was paid in full during Dec. The annual congregational meeting was held on New Year's Day, at which time officers were elected for 1959. At this time the Planning Committee presented drawings and detailed plans for remodeling and modernizing the church building. Bible study and prayer meetings are held Wed. evenings at the parsonage. The Gospel of John is currently being studied. The YPU met Jan. 2 at the home of Bruce Sommer. Roger Sommer presented a program of colored slides of Europe. Mrs. Arthur Thiessen, on furlough from Bethesda Hospital, Champa, India, gave a report on the work Jan. 11. The Dorcas Society held an all-day quilting on Jan. 15 at the home of Pearl Hieser Sr. The Young Married Class and families enjoyed a sledding party on Ahten Hill on Jan. 11, with dinner and fellowship at the parsonage. Wm. B. Weaver, Bloomington, pastor of Boynton Church, Hopedale, conducted the morning worship service here on Jan. 18, at which time Pastor S. T. Moyer served the Boynton Church in a pulpit exchange. A motion picture on temperance was shown the evening of Jan. 18. We participated in the beef canning project along with other Mennonite churches in the area on Jan. 27 at Morton, Ill.

PASTOR ORDAINED

DENVER FELLOWSHIP, DENVER, COLO.: On Aug. 31 Pastor Donald Wismer was ordained as a minister of the gospel at his home church at Deep Run, Pa. During his absence Glenn Martin, chaplain at the University of Colorado Medical Center, and Eldo Risser, director of music at First Mennonite Church, Denver, led us in our worship services. At the annual Western District Conference the purchase of land for a permanent church site was authorized. Plans are being made to build on the site as soon as possible. On Nov. 16 our pastor spoke in Hillsboro, Inman, and Halstead, Kan., in the interests of the Home Missions Committee. A meaningful Communion service was held on Nov. 23 with H. B. Schmidt leading the service. —Mrs. Karen Gehring, corr.

CONFERENCE NOTES

(continued from the last page)

NOTES ABOUT MISSIONARIES

Sadie Dyck, missionary on health leave from the Belgian Congo, Africa, is teaching for one semester in Menno Bible Institute, Didsbury, Alta.

Mr. and Mrs. W. C. Voth of Newton, Kan., recently returned from Taiwan, are on an extended itinerary in Canada, visiting Bible schools and churches.

Mr. and Mrs. Harold Ratzlaff and their daughter Mary Ann will fly to India on Feb. 16 with a few days' stop in the Holy Land en route. Brother Ratzlaff's responsibilities will be in the field of evangelism and primary school education, and he will initiate a layman's training program in the Champa, M.P., area. Mrs. Ratzlaff has been elected treasurer of the missions conference in India.

Anna Isaak, Niagara-on-the-Lake, Ont., teacher in Paraguay, is utilizing her vacation by studying Spanish in Asuncion. She will return to the Chaco the end of February to begin another school year.

CHURCH VOCATIONS

Several areas of church-related vocations were presented to Bethel College students by representatives of various vocations selected by Board of Christian Service personnel, when they visited the campus Jan. 15-16. The team consisted of C. J. Dyck, professor of church history and business manager of Mennonite Biblical Seminary; John Thiessen, retired executive secretary of the Board of Missions; Willard Claassen, executive secretary of the Board of Education and Publication; Elmer Ediger, administrator of Prairie View Hospital; and Marion Preheim, promotional secretary for Women in Church Vocations.

At an evening meeting, C. J. Dyck addressed the combined Student Christian Fellowship and Koinonia Club on "Christian Vocations." A discussion period followed. During the chapel hour on Friday, the team presented a panel discussion in which the vocations of the ministry, education, missions, welfare work, and fields for women were discussed. Members of the panel remained on the campus for counseling throughout the day.

A similar team will visit Bluffton College in March.

Bluffton College
Mennonite Library
Bluffton Ohio

conference notes

CONFERENCE SUNDAY

Since this year of our Lord, 1959, is the time for the triennial conference sessions, the observance of Conference Sunday takes on special significance. As the forthcoming sessions at Bluffton, Ohio, Aug. 12-20, are designated as the Centennial Sessions in view of the beginning of our centennial year as an organized Conference fellowship, Conference Sunday this year is doubly important. The date for the observance of Conference Sunday has been set for March 8, 1959. It is urgently recommended that all member congregations recognize this day in some appropriate manner. Suggestions as to how it may be observed will be released from the central offices at 722 Main, Newton, Kan. However local congregations may feel led to observe it, let us make it a day of praise and prayer, of repentance and rededication, and of growth in faith and love. Let us recall especially the last of our Conference goals for this triennium: "Every member knowing Christ and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death." Let us give our Lord Jesus Christ the preeminence in all things, for He is both the Foundation and the Head of the church.

WILL CHRISTIANITY FAIL IN THE ORIENT?

Melvin Gingerich, former MCC peace emissary in the Orient, addressed the Eastern District Conference Mennonite peace and service representatives and pastors at an annual meeting Jan. 12 in Second Mennonite Church, Philadelphia, Pa.

He pointed out that historian Arnold Toynbee and missionary James Graham both predict failure for Christianity in the Orient because Christians have failed to speak to three questions: What is the Christian attitude to race? What is the Christian attitude to war? How can Americans live in unbelievable luxury and riches and allow two-thirds of the world's people to go to bed hungry each night?

Dr. Gingerich said that most Orientals think of Christianity as a religion of violence, and of Americans as those who make war and violence holy. No mission program can be successful unless it faces these problems. A spirit of humility and an aggressive world strategy are needed, or we will lose the uncommitted people of the world to Communism by default. We must, he said, clarify our own position, clean our own house, and give a clear testimony to the true Christian life and way.

MENNONITE AID SOCIETIES TO MEET

The theme for the fifth annual conference of the Association of Mennonite Aid Societies is "New Horizons for Mennonite Mutual Aid." This theme will also be the topic for a devotional series of five addresses presented by Grant Stoltzfus of Eastern Mennonite College, Harrisonburg, Va. As in previous years, these devotions will be made available for distribution.

The conference will be divided into four sections. One will be a general Mutual Aid section with the following topics: "Mutual Aid in an Urban Setting" by J. Howard Kauffman of Goshen College; "A Church Building and Investment Program" by Abe Hallman of Akron; "Widows and Survivor's Aid" by Ralph Hernley of Scottdale, Pa.; and "A Banker Looks at Mennonite Mutual Aid" by Charles Hoelslich, vice-president of a Philadelphia bank.

In the Property Aid section will be: "General and Farm Liability and Allied Coverage" by Wayne W. Martin of Goodville, Pa.; "How to Handle Partial Offers" by J. J. Peters of Altona, Man., and A. A. Schroeder of Reedley, Calif.; "Evaluation of the Large Risk" by Morris Klopfenstein of Ft. Wayne, Ind.; and "One Hundred Per Cent Insurance Coverage" by J. M. Hostetler, Orrville, Ohio.

Mennonite Indemnity, Inc., the risk resharing corporation established by the Mennonite Mutual Aid Societies of the United States and Canada, will make a report on its first year of operation.

There will be a banquet Tuesday evening, March 5. William Snyder of Akron will serve as toastmaster and C. L. Graber of Goshen will speak on "Prophetic Vision for Mennonite Mutual Aid."

All Mennonite Mutual Aid organizations throughout the United States and Canada are urged to send representatives to this conference, and others interested in Mutual Aid are invited. Write for information to H. L. Swartzendruber, 111 Marilyn St., Goshen, Ind.; Samuel Wenger, Paradise, Pa.; or Howard Raid, Bluffton, O.

NURSES FOR MEXICO

Two nurses are needed for the community hospital in Cuauhtemoc, Chihuahua, Mexico, a town in which the Conference has a hospital, school, church, and agricultural projects. At present VS workers in the hospital include four nurses and the administrator. An additional nurse is needed by April and another by July. Since the hospital serves Old Colony Mennonites as well as Mexicans, it is helpful for nurses to know Low German. Write to Board of Christian Service, 722 Main, Newton, Kan.

THE ANGEL'S MESSAGE

A letter from Dr. and Mrs. P. J. Pankratz, missionaries in Taiwan, appeared in a recent issue of *Newsweek*: "Please use the same beautiful cover again next Christmas. Thanks for helping to bring 'Glory to God in the highest, and on earth peace, good will toward men.' Surely the world will become better as this good news becomes a personal message to every individual."

LITERATURE FOR AFRICA

Irena Liechty, Berne, Ind., missionary in Africa, reports that the Congo Inland Mission press is operating to capacity in trying to help meet the hunger of the people for something to read. All memorial gifts to C.I.M. are used for Christian literature unless otherwise designated.

ITINERATION POSTPONED

Janet Soldner, Berne, Ind., on furlough from Cachipay, Colombia, will spend several months, beginning Feb. 1, at the Presbyterian Mission Hospital in Frenchburg, Ky., to prepare for further work in obstetrics in South America. She will therefore not be free for itineration as was indicated earlier.

(*continued on page* 79)